# Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

VOL. IX. BOSTON, SATURDAY, OCTOBER 9, 1830. NO. 41.


## ORIGINAL POETRY.

### DEATH.

"How peaceful the grave, its quiet how deep."
*Russian Poet.*

And what is death! to him whose spirit turns
In humble confidence to God, with hope
Of happiness above—it seems a sleep—
A momentary sleep—and as the child
Upon its mother's breast is slumbering,
Without one fear to chase the innocent smile
From its young brow—thus he whose faith in Christ
Is fervent—though he feel the icy chill
Of death steal o'er his soul; though consciousness
Of outward things is passing,—yet dreads not
The coming darkness; since upon the breast
Of a kind Parent, he is slumbering.

But what is death! it is forgetfulness
Of earthly care; a haven in which the bark
Of man's existence finds a mooring place,
Safe from the sea of life. It is the point
To which religion's star marks out the track,
As beautifully beaming through the shades
Which cloud the future, on its ray is stamped
This burning sentence—"Christian, onward press,
Nor cast a look behind; since now are left
The *pleasures* of the world for *happiness*.
Thou canst not bear the riches of the earth,
Its glitt'ring treasures to the silent tomb,
But in that far off sphere, are priceless pearls
Before whose brilliancy, the brightest gems
Of earth, are but as spark of glow worm near
The sun in its meridian, lost, unseen."

Why then, thou art not terrible, oh Death;
And could we see thee as indeed thou art,
Freed from the gloominess of darksome tomb,
We might not fear thy coming. Could we look
Upon the church-yard such as it should be,
The wild rose mingling its sweet perfume with
The breath of summer air; the low toned wind
Blending its melancholy, soothing strain
With the soft music of the robin—then
Its seeming sadness would exist no more,
And we should view the church yard as a spot
Of perfect tranquilness and quiet from
The ills of life; and, like that infant sleep,
The griefs of yesterday forgot in hope
Of a more bright to-morrow. O. W. W.

## RELIGIOUS SELECTIONS.

### MR. WALKER ON THE EXCLUSIVE SYSTEM.

We give the concluding paragraphs of the American Unitarian Association's September Tract, "On the Exclusive System, by James Walker."

I speak to the people of New-England, and I ask them to consider the countless evils, which the Exclusive System has inflicted, and is still inflicting, on society. Here I shall not remind you of the wars it has kindled, of the kingdoms it has rent, of the massacres it has instigated and countenanced, and of racks, and fagots, and dungeons; for the day has gone by for the repetition of such outrages. Your attention ought rather to be directed to the thousand ways, by which, in the present state of things, this system may be made to disturb the peace and happiness of the community. Just so far as it prevails, it puts power into the hands of ambitious and designing men to foment disputes and divisions of the most malignant character. They can creep into your families, and sow discord there. They can enter into a village, where all is harmony and good neighborhood, and in the course of a few days raise there a spirit of censoriousness and evil judging, produce estrangement among old friends, and create miserable feuds, which it will take years on years to allay. Perhaps nothing has done so much for the order, virtue, and religion of New England, as her parochial establishments, and the regular and independent manner in which religious instructions have been supported and observed. But let this system prevail, and it puts power into the hands of men of very ordinary abilities, to disturb, if not to break up, almost every parish in the country. The consequence will be, that many of these parishes will be torn and divided, and as neither party will be able to meet the expense of maintaining regular worship, it will be given up in part, or altogether, or they will be obliged to depend on begging for a precarious and humiliating resource. Worse than all, it is the tendency of this system, and I believe I may say its design and object, to connect religion with politics, and make a man's political elevation to depend, not on his abilities, fidelity, and public services, but on his belonging to a particular party, in the church, or on his willingness to prostitute his official influence in promoting the views of this party. May God Almighty shield this land from the train of evils that would follow the success of such a combination!

We may be told, however, that these are only incidental evils, and much more than counterbalanced by the good influences of the system. But I ask that one of these good influences may be named. Has it aided the progress of truth? No. It has much oftener been employed to prop up the tottering throne of error; and even when it has been directed against error, error has arisen, and made itself strong, under the protection of the generous sympathies of men against such unrighteous measures to put it down. Has it promoted in any way the best interests of humanity? No. The Father of our spirits has made us much more capable of judging what is good, than what is true. What excuse, then, can they have to offer, who, in a blind devotion to their own uncertain prejudices, have sought to propagate them, though on the ruins of everything that can make society peaceful, prosperous, and happy? Has it made men more virtuous? No. It has roused and inflamed, on both sides, passions that scorn the restraints of conscience, and men have sought to carry their objects in religion by means that would have disgraced a scramble for office in times of high political excitement. Has it increased men's regard for the Saviour? No. They have pretended to be contending for his honor, but they have forgotten what he said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." And our piety to God, has that been heightened by a system which tramples on the meek and mild principles of our nature, and gives ample field to its fierce and bad passions? No. What then has this system done? Evil, unexampled evil, nothing but evil. Oh! how different from him whose whole life was love! Oh! how different from that religion, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy!" When will men learn that the highest reverence they can pay to the truth, is to obey it themselves and the best way in which they can illustrate it and recommend it to others, is by an example that all must admire for its loveliness and consistency?

Once more, then, let me conjure the serious, enlightened and well disposed to make up their minds on the merits of a controversy, in which, as I have said, almost every other is likely sooner or later to be merged. Is it for man to judge and act as if he were infallible, especially in regard to those dark and abstruse questions in theology, which have occupied and divided the most gifted minds from the beginning? The world, as it has grown older and wiser, has grown more liberal. Would you have us go back, and breathe again the spirit of the dark ages? It is not enough considered, that if the positions which I have taken be tenable, exclusiveness in religion is not an error merely, but a sin, and to be resisted as such, and shunned as such. In our dreams of a perfect man we always make him strict and inexorable toward himself, candid and tolerant toward others. This is Liberal Christianity. The charity which the gospel enjoins "beareth all things, believeth all things, hopeth all things, endureth all things." "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

### UNITARIAN CHRISTIANITY.

The following extract is from the sermon of Rev. E. S. Gannett, of this city, at the late ordination of Mr. Muzzy at Framingham.

In such a discussion as is now proposed, it is convenient to use names for distinctive opinions. Names may do harm, but they must be used in conversation, if not in the pulpit; and the harm arises from using them improperly, without understanding their import, or without regarding justice in their application. Among the names which have been given to the faith, whose cause I shall this day defend, none pleases me so well as that of Unitarian Christianity; not because I conceive there is any other Christianity, but because,—as in the progress of ages many systems have been formed by blending errors with this divine truth, all of which systems appropriate, each to itself, this name; and as peace may be promoted, and misapprehensions prevented by the choice of some epithet,—I prefer that which indicates the peculiar difference between what we conceive to be the faith delivered to the early saints, and systems of later origin, and in respect to the combination of heterogeneous materials, by incorporating the notions of a vain philosophy with the doctrine of Christ, systems of human invention. Unitarian Christianity; a name, our adoption of which does injustice to no sect that differs from us, and which no sect seems anxious to deny us. Unitarian Christianity; a name, which expresses the two great articles of our belief, the existence of one God, and the divine mission of Jesus Christ. Unitarian Christianity; by which I understand, negatively, a faith that rejects every form of the Trinity, and all the peculiar tenets of Calvinism, of whatever period, be it that which was taught by the semi-reformer in Geneva, or that which is taught by those who are willing to bear his name in America; be it the Calvinism of New England or New York, of Massachusetts or Connecticut, of one school or of another. A faith, I will proceed to say with yet more explicitness, which does not admit that God exists in three persons, or in three inexplicable conditions, or in three anomalous relations, or in any manner which is inconsistent with the simplest possible idea of unity as an attribute of mind or spirit; which does not allow that God suffered, or that Christ died to appease the divine wrath, or to make himself a substitute for the sinner; which does not teach that men are naturally or totally depraved, nor that a man is regenerated by an immediate or an irresistible act of divine grace, nor that God ever elected certain persons to salvation and left others to the condemnation of sin, in any such way that all will not be judged with an impartial regard to their privileges, or that any one is under a necessity of doing wrong or choosing evil, or that any one, who has tasted of the heavenly gift and been sanctified by the word of God, may not fall from holiness and forfeit eternal life. None of these doctrines does Unitarian Christianity admit to be scriptural or true. But—now to present its positive character—it declares that there is one God supreme and perfect, of spotless holiness, of everlasting justice, of universal benevolence, an Infinite Spirit, who alone is God. It affirms that he exercises a moral government over his creatures; that while he regards sin with abhorrence, he is rich in mercy: that according to his mercy he hath saved and is saving men by sending his Son, Jesus Christ, to be a teacher of righteousness, and a mediator to reconcile the disobedient to Himself through repentance; that in the execution of this office Jesus Christ, being filled with the spirit of God, proclaimed certain truths, demanded obedience to his precepts, and enjoined imitation of his own example; that having discharged this ministry, he closed it by giving his life as a sacrifice, that he might establish the truth and show the value of his words, and make the atonement, or effect the reconciliation of sinners to God; and that he rose from the dead to triumph over scepticism and wickedness, through this attestation to the divinity of his instructions. It receives as the only record of these instructions the New Testament, written by men who were supernaturally inspired with the truth which they communicated. It avers, that, acording to the teaching of this volume, men are placed in this world in a state of moral discipline; that if by patient continuance in well doing they seek after a glorious immortality, they will inherit eternal happiness, but that they who are disobedient and impenitent must expect tribulation and anguish in a future life; that God sent his Son to save men by turning them from their iniquities to piety and virtue, and that in their endeavors to do his will they will receive the aid of his spiritual influence; —that there is one salvation, and but one salvation for all men—salvation from sin by the acquisition of a holy character; and that of this character love to God and love to man are the principles, and devotion and benevolence, humility and purity the manifestations.

This is Unitarian Christianity, as I understand it. A faith, whose topics are the mercy of God, the love of Christ, the duty and immortality of man; a faith which beholds a ladder reaching from earth to heaven, as in the patriarch's dream, along which the influences of divine compassion, and the prayers of human hearts are continually ascending and descending; a faith, which links time to eternity by a chain of moral causes and effects; a faith, which utters its wo against impenitence with a heart-thrilling pity, which wins souls to Christ with a melting tenderness; a faith which sanctifies and blesses the relations of daily life, lays its gentle restraints upon the child's buoyancy, while it follows the father into the temptations of his business, yet encircles with its holy guardianship the mother and the wife in her home; a faith, which takes from death its terror and its frown, and supports the soul on the arms of its hope, till it is borne into the society of the angels.

### PROF. STUART'S LETTER TO DR. CHANNING.

In the Register of Sept. 11 and 18 we republished from the Unitarian Advocate, an article on Professor Stuart's late Letter to Dr. Channing. The October number of the Advocate contains an additional notice of the Letter, a part of which we now quote. The remarks particularly relate to the '*Project for an Ecclesiastical Tribunal in* 1815.'

We offered some observations, in our last number, on the ordinary and every day influences of Orthodoxy, with the design of showing that its spirit and tendency, as it has of late years exhibited itself in this country, have been such as Dr. Channing and the Unitarians generally have represented them. The unsupported negative of Prof. Stuart, who confidently "avers before heaven and earth," that its character has been misunderstood, can weigh little, we contended, against the evidence of our own senses, and the testimony of multitudes, who have witnessed its narrowing and blighting influences. We took notice of the Professor's most strange assertion, that the tone of "recent Orthodox publications,"—for so he expresses himself in substance—has been mild in comparison with that assumed by Unitarians;—an assertion wholly unaccountable in one whose memory of "Orthodox publications" reaches eight or ten years back, and on whose table the "Spirit of the Pilgrims," proverbial for the grossness of its attacks on Unitarianism and Unitarians, is regularly deposited, we suppose, once a month.

We now proceed to adduce other evidence of the exclusive and domineering spirit of the modern Orthodoxy of our country. And first, we would call the attention of our readers to the subject of Ecclesiastical Tribunals. Prof. Stuart ridicules the idea that the Orthodox have any intention to introducing such tribunals amongst us. Perhaps they have not now. The attempt to establish one has been made, and defeated; and they are aware, no doubt, that the present is not the time for reviving it. But this does not exculpate the Professor from the charge of keeping back or disguising the truth; we say not intentionally, for we are willing to attribute his language to inadvertence and haste, of which the Letter before us affords abundant examples. Had he allowed himself time to reflect on what passed in Massachusetts in 1814 and 1815, or been at the pains to look into "Orthodox publications" of the same date, he would have expressed himself, we think, in a manner a little more guarded. He quotes Dr. Channing as asserting, among other extravagances, "that our long established form of Congregational church government is menaced, and tribunals unknown to our churches, are to be introduced, for the very purpose, that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies; that is, as crimes."* Now it happens, that the piece from which this quotation is taken, was originally published, as appears from the date subjoined to the title,† at the very time when the project for introducing such a tribunal was actually before the public; a fact which the Professor, unfortunately for his reputation for accuracy, appears to have wholly overlooked.

For proof of the existence of such a project, we shall rely on an authority which we suppose the Orthodox will regard as unexceptionable; we mean the Panoplist, in which the documents to which we shall have occasion to refer, were published.

It appears then, that certain Orthodox gentlemen, at the head of whom was the late Dr. Morse, of Charlestown, alarmed at some symptoms of supposed heresy, which had manifested themselves, resolved, about the year 1814, to check the evil by the introduction of a system of Consociations, similar to that which had been long ago adopted in Connecticut. Accordingly the matter was brought up at a meeting of the "General Association of Massachusetts Proper," holden in Dorchester, June 28, 1814. This body was composed of delegates from twelve Associations in Massachusetts, from the General Assembly of the Presbyterian church, from the General Associations of Connecticut and New Hampshire, and from the General Convention in Vermont. Dr. Morse was chosen Moderator. The subject of the intended Ecclesiastical Tribunal was approached, as it would seem, covertly, and by a sort of artifice, as if its advocates did not feel quite sure of the sympathy and co-operation even of the members of the Association, and were unwilling to startle them by too sudden and bold an avowal of their real design. The affair was introduced by the following preamble and vote, passed, as it is stated, *nemine contradicente*.

"Whereas an ancient document has been presented to this Association containing an answer to the question, 'What further steps are to be taken, that councils may have their due constitution and efficacy, in supporting, preserving, and well ordering the interest of the churches in this country?' and 'assented to by the delegates of the associations met according to former agreement at Boston, Sept. 13, 1705,' and 'further approved and confirmed, by a General Convention of the ministers at Boston, 30, 3d month, 1706;

"*Voted*, That a committee of seven be chosen by ballot, to inquire into the history of the above mentioned document; and particularly to ascertain, whether the resolves it contains, were carried into execution at the time, and to what extent; and to report at the next annual meeting of this Association, on the expediency of a recommendation by this body of the plan of discipline therein proposed, either entire, or with alterations and amendments, to the consideration of the Associations and churches in our connexion.

"Rev. Jedidiah Morse, D. D. Rev. Samuel Austin, D. D. Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. Rev. Enoch Hale, Rev. Joseph Lyman, D. D. and the Rev. Timothy M. Cooley, were chosen a committee for the purpose above specified."‡

The paper here alluded to, was a manuscript document, which had been raked out of the dust in which Dr. Cotton Mather's papers had quietly reposed for nearly a century, but which, as it was afterwards discovered, had been published "soon after the year 1706, by Rev. John Wise, of Ipswich." It contained among other things, a plan of ecclesiastical discipline, and recommended Consociations of pastors and churches, which should form themselves into standing councils, whose decisions should be "final and decisive." This plan, says the Panoplist,§ on the authority of Dr. C. Mather, "was substantially adopted at the time in Connecticut,‖ and has ever since," it is added, "formed the basis of their ecclesiastical proceedings." But in Massachusetts, "there were some very considerable persons among the ministers, as well as of the brethren, who thought the *liberties* of particular churches to be in danger of being *limited* and *infringed*," by the proposed Consociations. "In deference to these, the proposals were never prosecuted beyond the bounds of mere proposals."¶ In other words, they were rejected, as hostile to religious liberty.

This document, thus thrown aside among the rubbish of the eighteenth century, was brought to light, and read before the Association assembled at Dorchester, as before stated, and the above mentioned committee appointed.

The next year the Association met at Roxalston, June 27, 1815. At this meeting the committee above named offered their report, which was committed to Messrs. Morse, Codman, and Woods, to be published; and it was voted, that printed copies of it be sent to the several Associations in the "connexion," for the "purpose of ascertaining the public sentiments respecting the plan of ecclesiastical order therein presented."

This plan embraces, 1st, A General Consociation of churches. 2d, Particular Consociations to be "formed within such limits as may be found convenient and expedient." In the articles of agreement proposed, we find the following language, relating to the powers of the new tribunal. "The consociated churches with their pastors agree to regard and use the particular Consociation to which they belong, as a proper body to hear and decide on any complaint or allegation, touching ministerial character, against any minister belonging to it; to acquit, or to find guilty—to advise, *sustain*, or *depose*, as the case may require."—Any individuals imagining themselves aggrieved, might apply to the Consociation for redress; and "a complaint against a *minister* may be regularly exhibited either by the church of which he is a pastor, or by a *brother minister* of the Consociation."*

Thus was an Inquisitorial tribunal actually projected by the leading men among the Orthodox of Massachusetts in 1814 and 1815. Who does not see, that the tendency of this tribunal would have been to encourage a spirit of *espionage*, and put it in the power of busy and intriguing men to blast private character, to destroy the influence of religious teachers, to break up the peace and harmony of parishes, and, in fact, to overturn the whole system of Congregational order, and leave only the name of religious liberty? Who does not see, that had not the project been defeated, by a jealous spirit of freedom, the power of the *people*, considered as a distinct body from the church, would, as to all contracts with their religious teachers, have been "annihilated at a single stroke."† Any clergyman suspected of heresy by one of his brethren, might be complained of to the Consociation, who were to constitute a stated council, to hear and act on the report of the informant. If in the opinion of the Consociation, he should be found to have departed from the standard of Orthodoxy for the time being, he might be deposed from the ministry, against the wishes of his whole parish, who, by this act of ecclesiastical tyranny, would be deprived of the services of a man, whose character and preaching, in every respect, met their approbation.

It is to little purpose to say, that the determinations of this formidable tribunal would not have been sanctioned by our laws, and the decisions of our courts, that the parish might continue, if they were so pleased, to enjoy the ministrations of the deposed teacher. This would have been true in theory; but in practice, the remedy would have been found wholly inadequate. A tribunal of the character alluded to, once firmly established, fortified by public sentiment, and furnished with all the engines of spiritual terror, would, in ordinary cases, have power so to work on men's fears, as to be able to bear down all resistance; and the devoted flock, insulted, persecuted, and menaced with a long train of evils, would, in the end, yield. That such would have been the result in a majority of cases, we think that no one, who has any tolerable acquaintance with human nature, can doubt. Such, in fact, has been the result in circumstances similar to those above described, in a sister state.

The contemplated tribunal in Massachusetts bore on its features broad evidence, that it was designed to be used as an instrument for oppressing and crushing all who should dare to impugn the Orthodox belief. That such was its design is obvious, too, from the state of religious opinions at the time the plan was started; and, in fact, from the history of the whole proceeding, and the known views of the men who were engaged in it. The project was brought forward at a period, when, in the opinion of Dr. Morse and his Orthodox coadjutors, a great defection from the faith was visible among the churches of New England, and especially in Massachusetts. The committee who draughted the plan, of which it will be recollected that Dr. Morse was chairman, in the preliminary part of their report, complain loudly of the then "disjointed state of things;" of the sad "posture of ecclesiastical affairs, in consequence of which there could be no regular investigation of the case" of a supposed apostate church. Again, they lament the "want of a settled and effectual method of calling ministers to account for their immorality and *error*." "Suppose the friends of ecclesiastical order." that is, the Orthodox, "are sometimes

---

* Channing's Works, p. 568.

† "The System of Exclusion and Denunciation in Religion considered, 1815." The piece is republished from Remarks on Dr. Worcester's second Letter.

‡ See Panoplist, Vol. X. pp. 311, et seqq. where the "minutes of the Association" were published by authority.

§ Vol. XI. pp. 359.

‖ Ratio Disciplinæ, published in 1726. ¶ Ib.

* See Panoplist, Vol. XI. pp. 357, et seqq; where the whole report will be found. It forms a precious historical document.

† The nature and objects of the project were exposed with great clearness and strength of reasoning in a pamphlet, entitled, "An inquiry into the right to change the Ecclesiastical Constitution of the Congregational churches in Massachusetts," by a "Layman," and published in 1816. To those who feel any curiosity in tracing the history of Orthodox aggressions, or attempts at aggression, we recommend its perusal. If Prof. Stuart ever read it, its contents we think, were not present to his memory when he wrote his unfortunate Letter. Indeed the whole subject seems to have escaped his recollection.

admitted to a place in ordaining councils. What influence," it is asked, "can they have, when there is a majority in number, determined to outvote them?" And what is most grievous of all, when a person is once regularly ordained, "we are required," say they, "to acknowledge and *treat him as a minister of the gospel.*" A great hardship indeed. "Things proceeding in this way," it is added, "a corrupt church with a heretical minister, has opportunity to exert a corrupting influence on the whole body of congregational churches."

Such is the evil complained of—the want of a proper tribunal which shall have power to call churches and ministers to account for supposed heresy and error, and by sentence of excommunication and degradation, break them down, or destroy their influence. This evil the new tribunal was to remedy; and by its very nature, therefore, it must have become an instrument of the worst species of tyranny and oppression, unless we suppose that its projectors wanted skill to render it adapted to its end, and infuse into it due spirit and vigor. What was meant by apostacy and error in the view of Doctors Morse, Austin, Woods, and Samuel Worcester, no one can be at a loss to determine. And it was what they deemed apostacy and error, in other words, Unitarianism, just then beginning to excite serious alarm, which the intended tribunal was designed to restrain and punish.

Its character corresponded to its object. It conferred on its members, as we have seen, authority to "hear and decide on" complaints from individuals and churches, and in case of a minister, to "sustain, or depose, as the case may require."

Such was the project of the leading members of the Orthodox community in 1814 and 1815, as it stands recorded in the published "minutes of the Association," in the bosom of which it originated. And yet Prof. Stuart ventures to treat as utterly unfounded, the assertion of Dr. Channing, that "tribunals unknown to our churches, are to be introduced, for the very purpose that the supposed errors and mistakes of ministers and private Christians may be tried and punished as heresies; that is, as crimes." The project, as we have shown, was in fact before the Association at the very moment this assertion was made. So much for the Professor's historical accuracy.

In a subsequent part of the Letter, he says to Dr. Channing, in rather an awkward attempt at ridicule,

"But in respect to such of us as profess to be Congregationalists, neither yourself, nor any man on earth, has a right to deny that we are sincere in this profession. How then can we have it in view to erect ecclesiastical judicatories and courts which are to try and punish heretics as criminals? Why, sir, the suggestion of such a thing among *Congregationalists*, is just as if one were to ask under the present form of our government in this State, 'what day is appointed for the *coronation* of the Governor?' And the fact that you even suggest such a thing, shows, either that you regard us as hypocrites, in professing to be Congregationalists; or—shall I say it—that you make assertions of this nature, without even knowing what Congregationalism admits, or rejects." p. 40.

A little more attention to facts would have saved the Professor from the humiliation, which, we should think, he must feel on reviewing such language. For the consistency or inconsistency of Orthodox Congregationalists, Dr. Channing is not responsible.—That an Ecclesiastical Judicatory of the character alluded to, was attempted to be introduced by them, has been clearly enough demonstrated in the preceding pages. We leave the Professor to reconcile the fact with the sincerity of their professions of Congregationalism, as he can. Several of the gentlemen engaged in the project are still living; and among them, his "respected friend and colleague," who may, perhaps, assist him in the task of explanation.

It is worthy of remark, that Dr. Channing, in the very piece from which the obnoxious passage is taken, urges it as one objection against the "new tribunals, or Consociations," that they *are* "inconsistent with the great principles of Congregationalism."—Prof. Stuart, it seems, is now of the same opinion; and urges this consideration as a proof that it is impossible for the Orthodox to attempt the erection of such tribunals; and that he who imputes to them any such design, knows not what "Congregationalism admits or rejects." Really, this is a very extraordinary mode of arguing on a question of fact. The Orthodox could not have been guilty of a project, which, as a matter of fact, can be proved against them, because they would have been chargeable with inconsistency; and he who can suspect the Orthodox of inconsistency must be very ignorant! This is the amount of his argument.

## ORIGINAL MISCELLANY.

### UNITARIANISM, NOT A NEW DOCTRINE.

Mr. Editor,—It has been often said by those who style themselves the Orthodox, that Unitarianism is of modern date; and unknown in this country, or at least not avowed, till within twenty or twenty-five years. This assertion is received by many who *hear* it as sound truth; although it is hard to believe, that *all* who *make* it are so ignorant, as not to know it to be incorrect. For information on this subject, I would state, that, I have before me a pamphlet of 92 pages, bearing this title; "The supreme Deity of our Lord Jesus Christ, maintained in a letter to the Dedicator of Mr. Emlyn's Inquiry into the Scripture account of Jesus Christ; inscribed to the Reverend the Clergy of all denominations in New England. Wherein Mr. Emlyn's objections are fairly answered, and shown to have no validity. Boston: New England; Printed by J. Draper; and sold at his shop in Cornhill, and printing office in Newbury-street, 1757." From this pamphlet it appears, that Unitarianism was thought to be making dangerous inroads in New England, at least 73 years ago.—And it was called by the same name which it now bears, as will be seen from the following extract. Page 88, the writer says, "If you should think *this* deserving of an answer and capable of a refutation, I shall endeavor, with the utmost candor and impartiality, to read and consider it;—lay myself open to conviction; and yield the point with joy and gratitude, whenever I see an overbalance of *fair* reasoning against my present opinion.—If you should not choose to dispute the point, (as I pray may be the case, for disputes of this nature rarely tend much to promote the cause of religion) but should find some things *unsatisfactory* to you in point of argument, I shall endeavor, upon information, to remove your difficulties and objections with the utmost pleasure and satisfaction.—After all, I can't but apprehend that your procuring a new impression of your Author's Inquiry, will fail of that good effect, which you profess to hope from it; and declare to be the great inducement which moved you;—Granting that it should be universally embraced and believed;—Where is the great service done to Christianity?—Will any person by this, be made a better subject to his king; a more useful member of society; or more pious and devout towards his God? Indeed if it be the *Truth*, men ought to know it, and believe it;—and *Truth* can never injure that religion which is founded upon it; and which is, or ought to be, supported by it:—But we should be well assured that we have *Truth* on our side, before we attempt to bring about such revolutions and changes in religion, as this *Tract* must make, if universally imbraced in New England.—We should also be assured, that *this Truth* more or less affects the essentials of religion; that the eternal salvation of mankind is affected by it, before we can be excused in such an attempt; but surely true *Unitarian* Charity, which extends to all men, at least to all denominations of Christians, would not suffer you to judge thus of the point before us, that it is a *sine qua non*; or absolutely necessary to eternal life, that men believe with your Author;—And, therefore, the importance of the subject, in the light which *Unitarians* commonly consider it in, will but poorly excuse you, in so glaring and dangerous an attempt, as a revival of this *old controversy*, in this *new world*, evidently is."

The pamphlet is anonymous. But the following extracts show the spirit of the Author. Page 91. "To conclude; this is not wrote for dispute sake; but with a sincere love to, and honest desire of, promoting and vindicating *Truth*, and the cause of Christianity:—and should the dispute be prolonged, I heartily join with your author, in wishing, that it may be carried on with *moderation* and *Christian charity*; that all wrath, malice, envyings and revilings may be laid aside; and that *Truth, sacred Truth*, may be every man's aim.—I pray God to deliver both parties from that ostentatious *strife of words*, those ill natured censures, bitter reflections and uncharitable railings, which are truly a reproach to our nature, a scandal to our Christian profession, an injury to pure and undefiled religion, and a grief and offence to all good men."

The following sentence closes the book, "The Lord prepare us all for that state and world, where Paul and Barnabas shall eternally agree; where all strife and controversy shall cease; and where we shall no more dispute *who* and *what* our glorious *Mediator* is; but shall *see him as he is:* To him be glory both now and evermore. Amen."

C. A.

N. B. The words underscored were in italics in the pamphlet.

### COINS.

Mr. Editor,—Anything that concerns the rewards of those who do well to their country and mankind is a matter of interest to the Christian, as well as to the politician or the law-giver.

Our country, no less than that we fondly call our mother, has shamefully neglected this part of sound policy. An office or pension, if living, a monument or eulogy, if dead, is the most that men offer to their temporal saviours. And these gifts are pregnant with evils. A pension is a matter of to-day, and not a thing of ages. It shackles the efforts of others, because it is a tax upon them. An office is not much better, though very much more popular; for the reason that many benefactors of their race could yet bring nothing to an office under Government but that will which is not all-sufficient for right performance.

Eulogies have been bought and sold till they are as cheap as were "Dedications" in the days of Addison. And monuments, though hallowed by the use of more than one country, suit better the cold dignity of a monarchical country than a republic: they are too, the property of the dead not the living, a settling-up of old accounts, not a bright guerdon for young hope; and so, unfortunately they must continue, till our people divest themselves of that silly prejudice which clothes the burying-ground with terrors, and fancies the grim monster himself in every tomb-stone.

At the time Lafayette was here, there were some attempts made to honor him as he deserved: but I need not repeat how awkward and ill-designed these were.

Some men have thought an entry on the great Day Book of History worth wishing; and the blood of millions has been shed that it might add this poor distinction to some madman conqueror. As if, even there, a good man's name was safe; as if History had yet satisfactorily settled, that a Tell or a Wallace lived, that a Nero or a Tiberius were monsters or paragons of virtue!

The Romans did these things better. The great reward with them was one so lasting that time itself has not destroyed it; so real, as I may say, that the very faces of those that received it are now present to us. At any truly memorable deed, besides the statue that was erected and the gorgeous triumphs that was decreed and the laurel of victory that crowned the deserving brow, besides these comparatively temporary honors, hundreds of thousands of coins were issued, stamped with the name and bust and character of the noble doer. These were spread all over the then world, from the extreme East to Britain, then the "Ultima Thule" of nations. Nothing can come near such an honor as this in the extent of the renown; and it is equally to be recommended for its durability. As soon as the particular piece began to grow scarce, the succeeding emperor had it renewed. So, even in a man's life time he had the satisfaction of being talked about all over the world. While he knew that long after his death his fame would live fresh till the country that honored him had ceased to be. Yours, X.

### ALLEGORY.

Mr. Editor,—In reading the following passage, some time since, in a foreign Quarterly, the allegorical explanation of Tasso's poem seemed to me to present a striking parallel to the "spiritual sense" of scripture as explained by a modern sect.

"Tasso had conceived and written a great part of his 'Gerusalemme,' when at the suggestion of some visionaries who maintained that in every incident of the poem, a deep mystery ought to be hidden under the veil of allegory, he wrote a kind of dissertation off hand for their satisfaction. This he styled 'the allegory of the poem,' and in it he undertook seriously to demonstrate that the Christian army signifies *man*, composed of body and soul, differing in strength; that Jerusalem means civil happiness; that Godfrey denotes the intellect; and so on. His talents enabled him to adapt the allegory and explanations so ingeniously, that he himself 'mirabatur novas frondes, et non sua poma;' and in a letter on the subject, was so well pleased with his labor, and found it to correspond so exactly with the poem, that whilst he acknowledges that he had never thought of an allegory before, he expresses his doubts, whether, on commencing his poem, he had not entertained such an idea *without knowing it.* So easy is it to delude ourselves, when we are confined to general applications only."

## CHRISTIAN REGISTER.

### BOSTON, OCTOBER 9, 1830.

### PROF. STUART'S LETTER.

An extract of some length may be found on our first page, from a continued notice, in the Unitarian Advocate, of Professor Stuart's Letter to Dr. Channing. The chief ground of complaint, by Prof. Stuart, was, that an unfounded charge had been preferred against the Orthodox, of endeavoring to establish an ecclesiastical tribunal. It seems to us, and must appear, we think, to all readers of the article, to be satisfactorily proved that such an attempt was made in 1815.

That the spirit of such a tribunal has been in effective and successful operation on a small scale, throughout the Orthodox parishes of New England, ever since that time, we presume there are but few of our adult readers who are not able and ready to testify, from their own experience or observation. Are there not important facts on this subject which may easily be brought to light? We trust that they will not be allowed to slumber. It is due to truth and to our Christian rights to bring to light every fact that has a bearing on the case; especially so, when the lovers and defenders of religious and intellectual freedom are cried out against as persecutors, merely because they have raised their voice and stretched forth their hand to protect their fellow-beings from the tyranny and the shackles which the leaders of a dominant religious party are endeavoring to fasten upon them,—men who cry persecution, not because they are themselves persecuted, or defrauded of any of their Christian rights, but only because their true characters and principles are exposed, and because they expect to be hindered by the reaction of public sentiment, from continuing their own career of domination and persecution.

This, it seems to us, is stating in plain language the true circumstances of the case. If there is any seeming severity in the remarks, let it be considered whether this severity be in the remarks themselves, or in the unhappy and blameworthy character of the circumstances and facts to which they refer.

### DIFFUSION OF CHRISTIANITY.

In the last number of the Quarterly Christian Register, (Eng.) several encouraging circumstances are mentioned, in regard to the diffusion of the Christian religion.—Among these circumstances it is named as an important one, that, while but a small proportion of the population of the globe bear the Christian name, about one half are under Christian governments. About one hundred and fifty millions belong to the British government. We presume the correctness of the following table may be relied on.

| | |
|---|---|
| Population under Christian governments, | 387,788,000 |
| Mahomedan | 72,000,000 |
| Heathen | 277,212,000 |
| Total, | 737,000,000 |
| Those under Christian governments are thus divided:— | |
| Prostestant States, | 193,624,000 |
| Roman Catholic States, | 134,164,000 |
| Russian, or Greek Church, | 60,000,000 |
| Total, | 378,788,000 |

The great diffusion of the English language is another circumstance in favor of the diffusion of Christianity. The English bible will be found, wherever English or American seamen or missionaries go. Wonderful results are also yearly accomplished by the mighty machinery of the press, which is actively in operation at various missionary stations scattered over the world. The idolatrous systems of southern Asia are giving way. The natives of India are acquiring a taste for reading. Two independent versions of the scriptures have been made into the language of China, which is spoken by *one fifth* part of the human race. The strength of the Mahometan and Romish power is lessening; and an awakened sensibility on religious subjects pervades the civilized world.

These are indeed encouraging circumstances. Others are named; and some important ones are omitted. Among the latter we mention as foremost, and of most commanding influence, the progress that has been made and is making to purify Christianity from its corruptions, thus preparing it to go forth in its native simplicity, winning its way to the hearts of men, and obtaining its true and proper influence on their characters.

### UNITARIANISM IN FRANCE.

The liberty of religious belief and worship, which all Protestant sects have enjoyed in France for some time past, renders it probable that liberal sentiments have already taken deep root in many parts of the kingdom, and that they are even now beginning to bring forth fruit. Several circumstances and facts unite to strengthen this opinion. One is the testimony of travellers; and another not unimportant evidence is, the late complaints of the London Christian Observer. This periodical, under the head, "Unitarianism in France," quotes the following from the Revue Protestante, which it denominates 'the organ of those who call themselves the liberal party in the French Protestant church.'—'The conductors of the Revue,' says the Observer, 'give the following as the fundamental doctrines of the gospel of Christ.

"The unity of God; the government of the world, having for its object the salvation of men, and their moral elevation, by means of religious knowledge; the liberty of man, or his capacity for good under the assistance of God, teaching him to withdraw himself from the power of sensuality, and by preserving the dignity of intellectual man, to arrive at peace of conscience and the rewards of eternity."

In reference to this paragraph the Observer remarks;—

"And is this all? And can it be wondered at, that while protestant Christianity has so widely degenerated on the continent into a system meagre and frigid like this, it has been involved in a death like slumber, and had well nigh been forgotten on the earth? Our hope for the French reformed church is, that a more evangelical spirit is finding its way among the members; and that every year is adding to the number of those who have been led to adopt infinitely higher views of the designs and effects of Christianity."

### PROGRESS OF IMPROVEMENT.

The reformation of the abuses and errors of past ages is going on as fast as the most sanguine could hope. Kings act more like rational beings, sensible of their human origin, and of the claims and opinions of those over whom they are nominally elevated. The time has come when none are so high or so strong but they must bow to the authority of public sentiment. An illustration of this will be found in the following paragraph from one of the public papers.

"It is a little remarkable to find the Kings of France and England at this moment casting off much of the external splendor of royalty, and exerting themselves, as it would seem they do, to obtain distinction by the simplicity of their dress, and the condescension of their manners. William the 4th and the Queen are commended in some of the London papers for the frankness and kindness with which they conduct towards different classes; and the condescension of the Duke and Dutchess of Orleans in the presence of the Chambers, during the ceremony of swearing to the Charter, is dwelt upon as promising an important change in the court."

### UNITARIAN CHRISTIANITY SUITED TO MAKE MEN HOLY.

A Discourse *delivered at the Ordination of* Rev. Artemas B. Muzzey, as Pastor of the *First Church and Society in Framingham*, June 10, 1830. By Ezra S. Gannett. Published by Request. Boston: Gray & Bowen. 1830.

We have read this sermon with great satisfaction. It is an able and eloquent exposition and defence of Unitarian Christianity. We hope it will be extensively read.

At a future time it will form the substance, we hope, of one of the Unitarian Association Tracts. It seems to us well fitted to be useful in this form. An extract from it will be found on our first page.

*Methodists.* In the different circuits and conferences of this denomination contributions are annually made for the relief of the needy, itinerant, superannuated and supernumerary preachers, and their widows or orphans. Great complaint is made, by a correspondent, in the last number of the Christian Advocate, of the smallness of the last year's contributions. Only $2605,72 were collected in about 90 societies, the whole number of whose members is estimated at about 104,000.

*Ohio Conference.* The increase of Methodists in the Ohio Conference, during the past year has been 4103. Twenty-three new preachers were admitted on trial at their Annual Conference in September.

*Dedication.* The new Church recently erected by Rev. Mr. Deane's Society in Scituate will be dedicated on Wednesday next. The services will commence at 11 o'clock, A. M.

*Installation.* Rev. C. P. Grosvenor, late of this city, was installed on Tuesday, as minister of the Second Baptist Society in Salem. The sermon was preached by Rev. Mr. Knowles, of this city, from Psalm cxxii. 6, 7, 8, 9. "Pray for the peace of Jerusalem;" &c.

The First Congregational Society in Medfield have unanimously invited Mr. James A. Kendall, from the Theological School at Cambridge, to become their minister.

*Fatherless and Widows' Society.* The Fourteenth Anniversary of this Society will be celebrated, at Park Street Church, on Sunday next; Sermon by Dr. Codman.

## OBITUARY.

[For the Christian Register.]

### REV. JONATHAN NEWELL.

Died,—In Stow, Oct. 4th, Rev. Jonathan Newell, aged 81. He was born at Needham, Mass. in 1749; was graduated at Harvard University in 1770; studied divinity with Dr. West, of Needham, afterward of Boston; and was settled at Stow Oct. 11th, 1774. He continued sole pastor of the society, nearly 55 years, when at his request a colleague was associated with him. In the mean time have died all who were active members of his society at the time of his settlement, but three.

In the early part of life Mr. N. benefitted mankind by his mechanical inventions, among which we notice particularly that of the nail-cutting machine, which with the addition of some improvements is the one now generally used in Europe and America. The latter part of his life was devoted almost exclusively to the immediate interests of his flock. He repeatedly expressed deep regret at the doctrinal schisms of the present day; and his last hours indicated such a spirit as should characterize every one about entering upon another state of existence.

His remains were entombed on the 6th—the funeral services, according to particular request, being no other than for a private citizen of the place.

## DOMESTIC SUMMARY.

*City Bank.* The election of officers of the several Banks in this city took place on Monday. The following gentlemen were elected Presidents and Cashiers.

| *Bank.* | *President.* | *Cashier.* |
|---|---|---|
| State, | E. A. Bourne, | George Homer. |
| Union, | T. L. Winthrop, | Chester Adams. |
| Boston, | Phineas Upham, | Jos. Chapman. |
| New England, | Samuel Dorr, | Philip Maret. |
| Tremont, | Henry Jaques, | James Dalton. |
| Suffolk, | H. B. Stone, | Matt. S Parker. |
| Eagle, | Titus Welles, | John J. Fisk. |
| City, | Geo. Bunley, | Eliph. Williams. |
| Columbian, | Joseph Tilden, | Wm. Coffin, Jr. |
| Globe, | James Read, | Charles Sprague. |
| Commonwealth, | J. Buffington, | Charles Hood. |
| American, | J. S. Wright, | Wm. H. Odiorne. |
| Washington, | Aaron Baldwin, | D. A. Sigourney. |
| North, | John Binney, | Gurdon Steele. |
| Atlantic, | Pliny Cutler, | Benj. Dodd. |
| Franklin, | Charles Henshaw, | Marcus Whiting. |

*Brigade Review.* The Boston Brigade of Militia, consisting of three Regiments of Infantry, a Battalion of Artillery, and a Squadron of Cavalry, paraded on the 6th inst. on the Common for inspection and review, commanded by Col. Tyler of the 3d Regiment. The Regiments were commanded by Cols. Edward G. Prescott, T. Davis, and Lieut. Col. J. F. Bannister.—The number of troops forming the brigade is very much reduced from what it formerly was, in consequence of the increased number of the Fire Department, the members of which are exempt from military duty, and of the law which exempts all persons over 30 years of age. The Brigade, however, presented a fine appearance from the neatness of their equipments and dress, and the general accuracy of their movements. Notwithstanding the diminished interest in the Militia, which is witnessed almost every where, the number of persons who were attracted to the common by the spectacle was very great, and they appeared to enjoy it highly. *Adv.*

*Small Pox.* On Monday last, it having been reported, by several respectable Physicians, to the city authorities of Boston, that five persons were infected with the Small Pox, and ought to be removed from the City, the same was ordered, and the order executed by the City Marshal. The names of the persons thus infected are—Moses Edwards, Thomas Barker, jr. Stephen Gore, Elizabeth Ulman and Mrs. Fairfield.—The manner in which the distemper was communicated is traceable to one origin,—a Mr. Haskell, who brought the disorder from New York.

*Contributions for Gloucester.* Contributions have been made in all the churches, except one, in Salem, for the sufferers by the late fire in Gloucester. The amount contributed was $978,87. Hon. Mr. Quincy, President of Harvard College has sent $200 for their use. A committee of benevolent citizens in Charlestown have sent $507. Rev. Mr. Sewall's society of Danvers have contributed $140,50.

In Boston, $3155 have been subscribed and transmitted to Gloucester, for the same purpose.

In the Congregational Society at Brookline, $115,91 were collected last Lord's day, for the benefit of the sufferers.

Hon. B. W. Crowninshield has made a donation of $300.

The several churches at Newburyport have contributed $310.

The societies at Medford have contributed $100.

Upwards of $100 have been contributed at Beverly.

*Poor of New York.* The following is an extract from a late Report of the Commissioners of the Alms House, Bridewell and Penitentiary, at New York, to the Common Council.

Of the individuals now at the Almshouse, 300 are between the ages of 60 and 100; 43 are blind; 95 cripples; 35 in a state of debility; 29 subject to fits; 89 idiots; 111 lame and rheumatic; 61 palsied; 40 nervous; 20 women confined, &c.; 94 insane; and 171 sick in the hospital. There are also 551 children under the age of 11 years. Total, 1699; of whom (remarks the Commissioners) it may be said that *collectively* they are incapable of taking care of themselves in the ordinary concerns of life, with all the conveniences that could be furnished to them.

The Journal of Commerce, which publishes the report, alludes to a contemplated plan of employing the poor on a farm; and proceeds to say.

Something of this kind we hope will be done. To the transfer of the entire establishment, there would perhaps be no objection, *except* the expense of erecting the necessary buildings. But at least an opportunity should be afforded to those able-bodied, lazy men, who are living upon the industry of our citizens, to ply their bones and sinews over some quarry of rock or patch of ground, where they shall find out by experience how other folks live. Our city, within the past 13 years, has paid the snug sum of $999,517 30 for the support of the poor, [including Bridewell and the Penitentiary $1,223,158 68,] and is still willing to support those who *cannot* support themselves, but no others. Put the fellows hard at work, and they will take care next time how they get into the Almshouse. And others like them, not yet initiated, will no longer look upon that retreat as an Asylum for the indolent and vicious, but a shop where drones, drunkards and idlers, are converted into "working men."

*Fire in New York.* A distressing fire occurred in New York city, on the morning of the 3d inst. by which about fifteen buildings were destroyed, and four persons burnt to death.

*Connecticut River.* The proposed convention of delegates from the towns interested in the improvement of Connecticut river, was held at Windsor on the 29th and 30th ult. Elaborate reports were made on the obstacles to be overcome in improving the navigation of the river, and the most feasible plan of encountering them and of raising the funds for the purpose—on the state of the tolls and the expected reductions—on the amount of the exports and imports of the Connecticut river valley—on the advantages to be expected from the establishment of a line of freight and passage boats—and on the expediency of petitioning Congress for aid. A memorial to Congress was reported and agreed to by the convention. *Adv.*

*Trade with the West Indies.* By the late advices from England, intelligence is received that a commercial arrangement has been concluded with the British Government for the opening of an intercourse between the United States and the British West India Ports.

## FOREIGN SUMMARY.

English papers to Aug. 27th have been received. The affairs of France continue quiet, though it had become necessary to institute a rigid police in Paris.

The following proclamation has been issued by the King.

*From the Paris Moniteur of August* 16.

PROCLAMATION.

Frenchmen—You have preserved your liberties.—You have called me to govern you according to the laws. Your task has been gloriously accomplished—mine is before me. It is to insure respect to the government of law, which you have achieved by conquest. I may not allow another to reject an authority to which I must submit myself.

It is necessary that the administration (of the law) resume its ancient course in all respects.

Many changes, indeed, have been effected, and others are in preparation; but meanwhile it is necessary that the authority of the state remain in the hands of men firmly attached to the national cause.

A movement so sudden and so vast could not be effected without some momentary confusion; that confusion has reached its termination; and I require of all good citizens that they gather round the magistrates to aid them in maintaining, for the common benefit, order and liberty.

Some reforms are necessary in the public service; the receipt of certain imposts charges the country with a heavy burden. Laws should be proposed to remedy this evil. In the examination of this matter, no complaint shall be smothered, no interest forgotten, no fact lost sight of.

But until the new laws shall be enacted, those now in force must be obeyed. Reason inculcates this, and the public safety enjoins it.

Let every man exert himself to convince his fellow citizens of the necessity of the crisis. For myself, I shall not fail of performing my promises hereafter, nor of discharging my duties at present.

Frenchmen—Europe beholds our glorious revolution with admiration, not unmixed with astonishment. She asks, can it be possible that such events can take place by the force of civilization and energy, and without throwing society into confusion? Let us dissipate all doubts upon the subject. Let a government, as orderly as it is popular, instantly succeed to the overthrow of absolute power. "Liberty and public order!" this is the device borne on the colors of the National Guard of Paris; be it also in effect the spectacle which France shall display to Europe. In a few days we have insured for ages the happiness and glory of our country.

Paris, Aug. 15, 1830. LOUIS PHILLIPPE.

The Keeper of the Seals, Minister Secretary of State for the Department of Justice. DUPONT DE L'EURE.

We select from the late papers the following articles of news.

ENTERTAINMENT TO LAFAYETTE.

The city of Paris has offered to-day, Aug. 15th, a municipal banquet to Gen. Lafayette. The company invited, assembled at 6 o'clock at the Hotel of the Prefect; among them were the King's Ministers, members of the Chamber of Peers and of the Deputies, the members of the Municipal Council of Paris, of the Court of Cassation, the Court of Accounts, the Royal Tribunal of Paris, of the Tribunals of the First Instance and of Commerce, of the Council General of the Departments, and of the Council of Prefecture. The Mayors and their adjuncts, the Staff, the Commander of the Legions, and principal officers of the National Guards, the Commander of Staff and of the Division of Paris, the Commander of the Troops forming the garrison of Paris, pupils of the Polytechnic School, of the Schools of Law and Medicine, members of the four Academies of the Institute of France, and of the learned, literary, and philanthropic Societies of the capital, and a great number of men eminent in science, literature, and the arts.

The banquet was for 350 persons. The bust of the King, surrounded by piles of arms, surmounted by tri-coloured flags was placed opposite the banquet. On the other side of the hall was placed on a pedestal an engraving of the portrait of Gen. Lafayette on foot, surrounded by streamers of the national colors. A vast orchestra filled the extremity of the hall. The pieces played by the band were mingled with choruses performing two cantates, and with couplets in honor of the veteran of liberty, and of the brave men who have so gloriously fought for it. These couplets, sung by M. Adolphe Mourrit, were vehemently applauded. At the dessert, Count de Laborde, Prefect of the Seine, rose and proposed the following toast:—"The French Nation and the King of the French." The company replied by an unanimous cry and reiterated acclamations.

The second toast was given by Gen. Leban, Senior of the Municipal Commission—"To General La Fayette."

After the acclamations with which this toast was received, General Lafayette rose, and in the midst of the most profound silence expressed himself in the following terms:—

My dear fellow colleagues, it is with delicious emotion that I thank you for the manner in which you have received the toast proposed in your name by my honorable and patriotic colleague. When the population of Paris rose spontaneously to repel aggression, and re-conquer its rights, the rights of us all, the imprescriptible rights of the human race, it deigned to remember an old servant of the rights of the people in proclaiming me its chief; in associating my name with its triumphs, it has recompensed the vicissitudes of a whole life. This people, so great during the combat, has shown itself still greater by its generosity. To day it is, with a deep rooted sentiment of its sovereignty, its true interest, that it must organise its victory. Already all the patriotic opinions have rallied round a constitutional and popular throne. The acclamations of the capital—the accounts from all the departments, testify a general assent to their choice. There will be a difference of sentiment on many other points—all opinions are free—the press is at hand to enlighten, to warn public men, and all the citizens; but there is an observation which my old experience ought to submit to you.

The nation had conquered in '89; national and social rights had been proclaimed and organized, force could do nothing against us; then arose that fatal system of division and anarchy, the deplorable consequences of which you all know, and have we not since seen agents of that false system, emissaries of Coblentz and of foreign powers, impudently claim their salary? But the exquisite good sense of the actual population will preserve us from the misfortune. You are no longer those generations of the ancient regime, astonished at learning they had rights and duties, you are the children, the pupils of the revolution, and your conduct in the great days of glory and liberty has just shown the difference.

Surrounded by so many persons, formerly and recently distinguished, who awake in me so many recollections of attachment, of gratitude and of respect; and among whom I am pleased to meet our heroes of the barricades, invited by the magistrates of the capital to this patriotic banquet; I feel that they have intended to give to the National Guard of Paris a testimony of affection in the person of a chief, whose constant sentiment has been that of a respectful submission to the civil authority; but how can I express to all and to each the emotions of my heart? I shall confine myself to proposing to you the following toast;—"*The Glorious Parisian Population.*"

At these words, "the glorious Parisian Population," the acclamations of the company burst forth with increased vivacity.—The orchestra played patriotic airs. Gen. Lafayette rising, indicated that the banquet was concluded, and the company again assembled in the saloons. There only one subject offered matter for conversation; the splendour, the rapidity of the great events which we have just witnessed, the heroic courage of the brave men who insured the glorious success; the generous devotedness of the citizens, who placed themselves at the national movement; the solemn acts which have confided the destinies of a country to a king who is the defender of the rights and liberties of all. This was the subject on which every body conversed with a noble pride, an entire confidence, and the unanimity of sentiments which the triumph of the most holy of causes ought to inspire.

ARREST OF M. DE POLIGNAC.

SAIN-LO, Aug. 17.

"The Marchioness de St. Fargeau arrived at the house of Piquenard, the principal innkeeper at Granville, and during the 15th inst. she was seen to go three times into a low cabaret and speak to a man dressed badly enough, but whose manners possessed too much ease for a livery servant such as he appeared to be.—The suspicions of some men of the National Guard were excited at the circumstance. One of them demanded of the stranger who he was, and presenting a pistol at him forced him to set down.

"M. de Polignac at first wished to deny the right of the person to question him, but he was compelled to explain; and he said that he was the servant of the Marquis de St. Fargeau, who sent him to accompany his wife to England. M. Polignac was asked by what route he came. He answered that he travelled *en poste* with the Machioness from Caen; that he was but a few days in the Marquis's service, &c.

"The Marchioness, on being questioned in her turn, gave a different account both of the length of time he had been her servant, and of the place from which she had come. It ended in Prince Polignac's being committed to prison, at ten o'clock, on the night that he was arrested.

"Yesterday morning he was conducted before the Mayor, when after some minutes spent in interrogating, he requested to speak to the Mayor in private. In conversation he stipulated for personal protection, and admitted himself to be Prince Jules de Polignac.

"Preparations were instantly made to hand him over to the departmental commission. He was placed with the Marchioness in a diligence, and escorted by from 20 to 30 of the National Guards, towards St. Lo. They passed through Contance with infinite difficulty. The people wished to see Polignac, and but for the Mayor and some of the Gendarmes, the National Guards, might, perhaps, not be left masters of their prisoner.—At one league and a half from St. Lo the diligence halted and the Prince partook of a hearty repast.

"Between three and four o'clock in the afternoon the diligence halted at St. Lo, and the Prince was conducted to the Prefecture, where he was fully recognized by many persons, although his outward appearance was that of a mendicant.

"After a long examination, he was transferred, under a strong escort, from the Prefecture to the prison. If the distance had been long, the military force could not have preserved him in their custody. A crowd of workmen and enraged women threw themselves on the ranks, and cried out, *Qu' on le pende! a la guillotine! c'est lui qui a fait bruler nos maisons.*'—The Exminister was pale and downcast.

"While the clerk was writing the heading of the *process verbal*, M. Polignac looked over the new charter which was upon the desk. As nobody here knows him, one of his portraits was sent for, in order to compare it with the original. He himself desired to look at it, and holding it in his hand, said 'It is one of my old portraits.'

CHAMBER OF PEERS, AUG. 21. The President informs the Chamber that the Minister of the Interior had the following letter forwarded to him from the Prince de Polignac:—

*St. Lo, August* 17.—"M. le Baron,—Having been arrested at the moment of flying from the late deplorable events, and when I was endeavouring to emigrate into the Island of Jersey, I surrendered to the Provisional Committee of the Prefecture of Le Manche, as the Charter did not allow the Procurer du Roi of the Arrondissement of St. Lo, nor the Juge d'Instruction to issue a warrant gainst me. Supposing that the Government has given orders for my arrest, it must be remembered that the Chamber of Peers alone, according to the new as well as the old Charter, has a right to arrest a Peer of the realm. I do not know what the Chamber will do in that respect, and if it will put to my account the untoward events which I regret more than any one else—events which struck us like a thunderbolt, that no one could foresee and avert; for in that terrible moment it was impossible to know who to listen to, who to apply to, and all we could do was to defend life.

"I should wish, M. le Baron, to retire to my own house, there to resume those peaceful habits which coincide so much with my inclinations, from which I was called against my own will, as is well known by those who are acquainted with my character. Too many vicissitudes have filled my life—too many misfortunes have passed over my head in my tumultuous career. At least, in the days of my prosperity, no one can accuse me of having harbored any spirit of revenge against those who, perhaps, took advantage of their fortune to persecute me in adversity; and indeed, M. le Baron, what would be my fate if, in the midst of the turbulent age in which we live, the political opinions of those who are borne down by the tempest are considered as treason by those who embrace the opinions of an opposing party?"

"If I am not allowed to retire to my own estate, I should be desirous of going to a foreign country with my wife and children. If, after all, the Chamber of Peers issues a warrant against me, I should wish to be imprisoned in the fort of Ham, in Picardy, where I was detained during the long captivity I supported in my youth, or in some spacious and convenient citadel. I prefer Ham to any other, as being most favorable to my bad state of health, not a little increased by the late unfortunate events. The misfortunes of an honest man are entitled to some consideration in France; but at any rate, M. le Baron, it would be barbarous to drag me forth to the capital, at a moment when so many passions are in ferment against me, which time alone can appease.

"I have been long accustomed to see all my designs construed into the most odious colors. I have exposed to you all my wishes, Monsieur le Baron: and I beg of you to communicate them to those who ought to know them, and also to believe me, &c.

(signed) "Prince de POLIGNAC.

"P. S. I beg of you to let me know when you receive this letter."

*The President*—It appears to me that on this occasion the Chamber ought to nominate a commission, which will bring up this report at the first sitting.

The Chamber unanimously decided that a commission of seven members should be chosen. Lots were immediately drawn by the President, and it will make its report at the next sitting.

*Charles X. in England.*—Charles X. and his suit arrived at Cowes in the two American ships, which were accompanied by a French Frigate, on the 18th of August. He was accompanied by the Dauphin and Dauphiness, the Duchess of Berri and her two children. He was not acknowledged in any official capacity by the British Government, and the choice of the place of his residence seems to have been a matter of private arrangement. The report that he had gone to London was erroneous. He proceeded as soon as he had landed to Lulworth Castle, which is a superb building, on the site of an ancient fortress, belonging to Thomas Weld, Esq. Cardinal Weld who lately received his appointment to this high dignity, is a resident there. On the same estate, about a mile from the Castle, is a range of buildings, erected and fitted up by Mr. Weld for the reception of a number of Monks of La Trappe, who took refuge there from France, and to whom the proprietor granted a piece of ground for cultivation. It was supposed that the emigrant royal family would remain there only until they should learn the success of their negotiations for fixing their residence on the continent. It was said that an application had been made for permission to pass through a portion of the Austrian territory to Dresden, where they proposed to seek a permanent asylum. Why they should pass through Austria or any part of it, on their way to Dresden is more than we can tell. The French Consul at Portsmouth, had deposited 336,000 francs in gold, in the name of Charles X. in a private banking house. Lulworth Castle is about 50 miles east from Portsmouth, near the British Channel, and 120 miles from London.

[*Daily Advertiser.*

*Religion of the State in France.*—The debate in the Chamber of Deputies on that part of the French Charter which relates to religion has not been so well reported as its importance seems to require. From the Paris papers, which contain the most detailed accounts of what passed, it appears that after the Chamber adopted the 5th article, which is thus expressed:—"Every individual professes his religion with equal liberty, and obtains the same protection for his worship,—the President stated that the committee had proposed the suppression of the 6th article. The words of this article are,—"However, the Catholic Apostolic and Roman religion is the religion of the State." The proposition of the committee, with regard to this article, appears to have been agreed to without much debate, though it is stated that when the question was put, about thirty Deputies who composed the whole of the right and part of the centre right voted against it. Article 7, which created a warm discussion, the committee proposed to express thus:—"The Ministers of the Catholic Apostolic and Roman religion, *professed by the majority of Frenchmen*, and those of the other Christian sects *only* receive salaries from the *Royal Treasury*." The whole of this article was opposed, but the words in italic were particularly objected to. It was observed that there was no necessity for pronouncing solemnly that the Catholic religion is professed by the majority of the people of France. To declare in the Charter, a fact—and a fact, too, which is in its nature variable, which might, in a certain number of years, be altered—was, in the opinion of several of the speakers, extremely absurd. The justice of this opinion was not disputed, but it was contended, that the whole article ought to be retained, on the ground merely of expediency, because there was reason to believe that its rejection would enable the enemies of the new order of things to mislead the ignorant population of some of the departments—the chamber would be represented as intending to suppress religion altogether. Mr. Keratry stated, that in fact the committee had been influenced by this consideration in making their report. They felt it their duty to expunge the article which declared the Catholic religion the religion of the State; but having done that, it was considered necessary to retain the next article. He was convinced it ought to be retained, on account of the western departments, where the Chamber had many enemies, who would like nothing better than to have the opportunity of representing the deputies as hostile to morality and religion. After several amendments had been proposed and rejected, the discussion terminated by the article being retained with two amendments. The word *only* was left out, and the words *Royal Treasury* were changed to *Public Treasury*.—London Times.

AFFAIRS OF SPAIN.

Advices from Madrid to Aug. 16, state that the King of Spain had departed from his capital, but had not actually fled. It was conceived to be his intention to proclaim a Constitutional system of Government, for resistance to it, he well knew, would be vain. Whether the people will repose confidence again in a Monarch, by whom they have been twice betrayed, is doubtful. That a radical change in the Government must speedily take place is certain.

A London paper of the 24th says:—"We know not whether the report of Ferdinand's having fled be well founded; but *we do know*, that yesterday, the 23d of Aug. was the day when a general rising was to take place simultaneously throughout that kingdom. We strongly suspect, however, that the Constitutionalists have found themselves sufficiently strong to assert the liberty of their country before the appointed time, and therefore we daily look for most important intelligence from the Peninsula."

A private letter from Madrid says that the news of the recent events in Paris was received with festive honors by the people; no respect was any longer paid to the police or the government; every where the constitutional emblems were distributed; Proclamations were placarded on the walls of the Palace, and the houses of the Ministers were covered with pasquinades. On the evening of the 8th a quarrel took place between the citizens and the Royal Guard, in front of the house of the Minister Calomarde—two of the Royal Guard were slain. The people talk of setting fire to the Convents.

The Secretary of the Spanish Embassy, who left Paris on Wednesday, with despatches for Madrid, has instructions from the Count d'Ofalia to declare to his Government that it would be imprudent to refuse to acknowledge the French Government.

*Algiers, Aug.* 2.—(From a private letter.)—The following are some particulars of the conspiracy which has just been discovered here:

The posts placed at the gates of Algiers had for some time past, observed mules laden with filth, and driven by Algerines, pass out of the city. Our people took it into their heads to examine some of them, and found a great quantity of ammunition, which they were taking to the Arabs to arm them. The news of the discovery was immediately spread, and about 50 French, who were scattered in Algiers, were cruelly massacred. The whole garrison was immediately under arms; a good many of the infamous conspirators were arrested, and, happily, among these were the principal Chiefs. They were all Turks; and orders have been given to make an immediate and rigorous search for all of that nation remaining here. This search has placed in our hands, 2,000 Turks, who will be sent, without loss of time, to Smyrna, on board some frigates. One has already sailed, and we hope that this measure will restore tranquillity.

*Bayonne, Aug.* 17.—Several Frenchmen who have returned hither, relate the enthusiasm which animates the Spaniards on account of the recent events in Paris. On their whole route they had been feasted and treated. They could not have imagined that so remarkable a change should have been effected in a nation which was thought destitute of all generous sentiments, and that was born only for slavery. The Spaniards exclaimed loudly, "We shall follow the example of the brave French; and we will take such measures that we shall be more successful than in 1820."

The *Spanish Gazette*, published here, under the auspices of Balasteros, the Minister of Finance, has received orders to cease to appear, because it had given the particulars of the events of Paris, without previously receiving the word of command from its patron. The Spaniards are so eager for news, and to know all that passes in France, that some send hither, to a distance of 20 leagues, to purchase Paris Journals, which they carefully carry away and conceal, like the greatest contraband.

*Spain.*—The King of Spain has prohibited the introduction of foreign newspapers into his kingdom—and ordered that foreign letters shall be opened and inspected.

"*Berlin, August* 12.—Several persons affirm that the King of Prussia intended to send a confidential envoy to Paris as soon as it shall be known that the Duke of Orleans is definitively installed as King of the French.

It is asserted, on good authority, that our Court has already expressed its firm resolution not to interfere in the internal affairs of France, so long as they do not assume a decidedly hostile character to Foreign Powers. The sentiments of the British Cabinet are also known, and deprive the expelled French family of all hope of receiving the smallest support by arms from that quarter. To judge by expressions used on a former occasion, and of which we are reminded by the late events in France, the Russian Cabinet is probably as little disposed to support the cause of the losing party in France. The public here is in general desirous of peace, which is so necessary to the prosperity of commerce and manufactures. The great reviews in Westphalia are countermanded, and there will be only the usual exercises in small divisions."

LETTER FROM ALGIERS.

"*Algiers, July* 7.

"MY DEAR LORD,—As you may like to have a correct account of the strange events which have been passing here, I write to say that the French landed on the 13th June, and advanced gradually till the fourth of July, when their batteries opened on the Imperial Fort, upon which the town depended. In six hours it was so knocked about that the Turks abandoned and blew it up. Before this took place, General de BOURMONT had sent to request me to communicate, *in my own name*, with the Dey, respecting some prisoners of war in Algiers, saying also that he was desirous of seeing me at his Head Quarters. I felt it my duty to decline both these requests. After the Fort had been blown up in the afternoon, the Dey sent for me. I found him in a terrible state—the whole town in an uproar, all crying out to me, as I passed to save them. At the entreaty of the Dey I went from him to General de BOURMONT, with a message desiring him to send in his conditions. The General received me with all possible civility, and assured me that if the Forts and Palace were put into his hands by the next morning, the lives, property, and religion of the inhabitants, should be respected. The Dey of course acceded to these proposals: and, indeed, had he refused, the Batteries were all ready to recommence, and a general slaughter would probably have followed, if the town had been stormed by the troops.

"During the night of the 4th, the town was in great confusion, from the Dey being unable to persuade the people that their lives and property would be respected. He at length sent for me, and told me, 'Unless you, as the English Consul, assure them of their safety, they will not be induced to yield, and the consequence must be dreadful: but if you will do so, they will believe your word, and be satisfied.'

"I immediately went among the people, and gave them the desired assurance, which at once satisfied them, and restored order. I then sent for the French prisoners out of the prison. There were 180, including two captains, which latter I took with me to General de BOURMONT, leaving the remainder in the British Consulate. The hour fixed for the entry of the French army was ten o'clock, but the General, at my request gave the Dey two hours more to remove his property to his private house, where he now remains. General BOURMONT's Quarters are at the Palace, where I think he must have found above 150 millions of francs.

"Yesterday (the 6th) the Dey desired to see me, and requested that I would procure him the means of quitting Algiers with his suite, consisting of 91 persons, and also asked, as a last favor, that I would take the management of his property in Algiers for the present. I of course consented to both his requests, and General de Bourmont has promised him every facility for removing to Leghorn, which is the place he has chosen for his residence. The General has also restored him a considerable part of his property, treating him at the same time with much kindness and attention.

"I trust Government will think I have kept up the national honor in having exerted myself with success both in protecting the Dey from his own irritated subjects in the first instance, and by obtaining the assurance of his safe conveyance to Leghorn. In justice to the Dey it should be known, that during a government of many years, he has never committed a single act of wanton cruelty or injustice.

"In my interview with the Dey, after the French had entered the town, I had omitted to take off my sword, contrary to the usual custom observed in his presence; and on my explaining that it was no want of respect to him, but only because there were so many officers in the streets, and I should be remarked if without it, he replied, that so far from being offended he would himself arm me with a weapon more worthy of me. He then presented me with his own sabre of ceremony, of which the blade is of the best Damascus, the scabbard gold, and the handle ornamented with emeralds and rubies. I cannot forbear mentioning this fact as a proof of the Dey's gratitude, and good feeling, by which, on my part, I confess I felt very much flattered."

*Switzerland.* The London Morning Chronicle has the following paragraph, in regard to Switzerland.

The people in many of the cantons are poor and ignorant, and priest-ridden. The people of all mountainous countries are necessarily poor and ignorant and superstitious. It is only where men are in constant collision with each other that they can be civilized and intelligent. If Wales were a separate Commonwealth, we should have an ascendency of Jumpers and Fanatics. In Scotland, notwithstanding the pretended education, there is as much bigotry, in all but the populous districts of the Lowlands, as in Spain or Switzerland. Sir Thomas Lander Dick tells us, that the good people of Morayshire believed the floods of last year were a visitation from Heaven on account of their landlords having voted in Parliament for Catholic Emancipation.

*Notice to Subscribers.*

☞ Subscribers who are indebted for the Register for two, three and four years, and more,—to whom there are many on our list,—are again respectfully and earnestly requested to forward at once the amount due, as their delay subjects us every week, to serious inconvenience and embarrassment in conducting the affairs of the establishment.

## MARRIAGES.

In this city, Mr. Henry Penniman to Miss Mary Woodbridge Edwards; Thomas Tomlin, Esq. of Dorchester, to Miss Elizabeth Sarah Living; Mr. Lorin Hastings to Miss Mary Packard; Mr. Artemas Frost of Harvard, to Miss Mary Ann Hemingway, of Framingham; on Sunday, Mr. George W. Appleton to Miss Almira Jane Melcher; on Thursday evening, by the Rev. Dr. Eaton, Mr. Charles Yeager to Miss Harriet Augusta Raymond.

On Monday evening, by Rev. Mr. Barrett, Mr. William H. Berbeck to Miss Caroline M. Prince.

In Amherst, Alfred E. Greely, Esq. of Dunstable, to Miss Elizabeth Claggett; Mr. Aaron Lawrence, of Amherst, to Miss Lucretia Claggett, daughters of the late Hon. Clifton Claggett.

In Portsmouth, Mr. Joseph Cheever, of Charlestown, to Miss Sarah S. Rand.

In Concord, N. H. Mr. Francis W. Tucker, of Canton, to Miss Prudence Hoit.

In New York, Mr. Caleb Swan to Miss Harriet Stone, daughter of the late Moses Stone, Esq. of Westertown.

At Port Mahon, 16th July, Lieut. E. Ridgeway, of the U. S. Navy, to Senorita Maria Rubi, eldest daughter of George T. Ladacio, Esq. U. S. Consul at that place.

## DEATHS.

In this city, on Sunday morning, Mr. George M. Gibbens, aged 31.

At the Almshouse in Lynn, Donald M'Donald, aged 108. He was born in Scotland in 1722. He was in the British service before he came to this country; was at the taking of Quebec, when Wolf fell, and with Braddock when he was killed by the Indians, and was one of the few, whom Washington, then a Major, conducted from the field of battle. Donald served several years in our revolutionary war in Gen. Green's regiment. He left Portsmouth in April last, and travelled on foot to Washington, and on his way back stopped at the Almshouse, where he died on the morning of the 4th inst. Before his sickness he was intelligent and related many incidents, both of his early life and latter years, with great minuteness. He had an interview with President Jackson and his Cabinet, while at Washington, and gave a correct account of his reception at the seat of Government.

In Kingston, Mr. Jeremiah Sampson, aged 74.

In Chatham, of a typhus fever, after a short and distressing illness of eight days, Mrs. Mary Jane, wife of Mr. Joseph Warren Cross, Preceptor of Chatham Academy, aged 23.

Near Manchester, S. C. on the 14th inst. Mrs. Mary Rebecca M'Duffie, wife of Hon. George M'Duffie, and daughter of Richard Singleton, Esq.

At Lagrange, (Geo.) Mr. David Carrol, formerly of Boston, aged 54.

In Jackson, (Tenn.) Elijah Bigelow, Esq. aged 30, a native of Mass.

In New-Orleans, 26th ult. Mr. George W. Livermore, aged 23, son of the Hon. E. S. Livermore, of Tewksbury.

On board the U. S. ship Peacock, at Pensacola, Midshipman Thomas Russell, aged 18, son of Mr. Jas. Russell, of this city.

## NOTICE.

THE Annual Meeting of the *Fragment Society* for the choice of officers, payment of annual subscriptions, and other business will be held on Monday, Oct. 11, at half past three P. M. at the house of NATHAN APPLETON, Esq. Beacon Street

H. WELCH, *Secretary.*

A. U. A. TRACT—No. 40.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington Street, Tract No. 40 of the First Series of the American Unitarian Association, "On the Importance and method of early religious Education." By Rev. Henry Montgomery, of Ireland. Oct. 9.

BOARD may be obtained in a small private family without young Children, for a Gentleman and Lady—or two single Gentlemen can have separate apartments and a Parlor if desirable.—The situation is central and every attention will be rendered to make it a comfortable home. Apply at this Office. Oct. 2.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE. At a meeting of the Managers held on the fourteenth of September, it was ordered that the following resolutions be published:

1st. Resolved, that a premium in books, be awarded to the author, being a minor, of the best Essay on any subject connected with Trade, Commerce, or Manufactures; the Essay to be delivered to the Recording Secretary before the first of January, 1831.

2d. Resolved, That a premium in books, be awarded to the several authors, being minors, of the three best Abstracts of the Lectures of the next session; the abstracts to be written in a fair hand and to be delivered to the Recording Secretary within one month of the termination of the course of lectures.

The Introductory Lecture of the course will be given on Friday evening, Nov. 5th, by the Hon. Judge DAVIS.

The lectures will be continued on every Friday evening through the season by the following gentlemen:

1 Hon. Judge Davis,
2 Rev. Mr. Greenwood,
3 Jared Sparks, Esq.
4 John C. Gray, Esq.
5 Gen. Theodore Lyman,
6 Benjamin A. Gould, Esq.
7 Dr. Enoch Hale,
8 Dr. J. Greely Stevenson,
9 Hon. James T. Austin,
10 Mr. Chief Justice Shaw.

Tickets may be procured of Messrs. Carter & Hendee, corner of Washington and School Streets; price $2 for adults, $1 for minors.

By direction of the Managers,

HORATIO ROBINSON, *Rec. Sec'y.*

Oct. 9. 4tis.

PROPOSALS

BY MARY BARNEY,

For publishing on the first day of November next, and on the beginning of every month thereafter,

IN THE CITY OF BALTIMORE,

A NEW PERIODICAL WORK TO BE ENTITLED

THE NATIONAL MAGAZINE;

OR,

LADY'S EMPORIUM.

The intended work will be generally literary, and occasionally political. The literary department shall be conducted in a manner not inferior to that of the best periodicals in the country—in the several departments of prose and verse, and their subdivisions into narrative, sentimental and didactic compositions, original or selected. Nor, although its general head be literature, shall the lucubrations of science, in any of its branches, be neglected, when they shall be offered for publication in the "National Magazine."

This work will be comprised in eighty octavo pages, on fine paper, in new type, handsomely stitched, and colored covers—making two handsome volumes a year.

TERMS.—The annual subscription will be Five Dollars payable in advance, or on delivery of the third number, at the pleasure of individuals.

All subscriptions remaining unpaid at the end of the year to be discontinued. For a single number 75 cents.

Much attention will be paid to forwarding the numbers, and with the least cost to subscribers—it being intended to establish agencies in all the principal cities and towns, by whom the work will be carefully delivered. To other places, or when the number of subscribers may not be sufficient to establish an agency, they will be forwarded by mail, unless otherwise directed. Subscribers are respectfully requested distinctly to prescribe the places, or persons, to whom the work shall be sent for their use.

MARY BARNEY.

☞ All letters and communications attended to by WILLIAM B. BARNEY, *Agent.*

NEW HYMN BOOK. Just published by L. C. BOWLES, No. 124 Washington-st.

"Sacred Poetry and Music Reconciled; or a Collection of Hymns, original and compiled, intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and musical emphasis, and thus to combine the two powers for the high purpose of religious impression; to which are added several chants for hymns and select scriptures, with a simple notation, adapted to the general design. By Samuel Willard, D. D. A. A. S.—Adopted, while in manuscript, by the third congregational society in Hingham."

☞ For a notice of this Work, see an Advertisement in the Register Sept. 18th and 25th and October 2d.

Societies will be furnished on very liberal terms. A copy may be had for examination on application to the publisher. Oct. 9.

LIBERAL PREACHER, *for Oct.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1830, containing a Sermon by the Rev. DAVID DAMON, of Amesbury, Mass,—On "*the Faith common to Christians*,"—from Eph. iv. 5, 6.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 4.—(New Series.) For October, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VI.—Causes of indifference and aversion to religion; Projects for an Ecclesiastical Tribunal in 1815—Orthodox discontents and menaces on the subjects of some decisions of the Supreme Judicial Court of the Commonwealth—Professor Stuart's letter to Dr. Channing; Remarks on the term "Logos," or "Word," as used in the Introduction of St. John's Gospel, addressed by a theological student in Pennsylvania to a Trinitarian clergyman of that State; What is Christian Sanctification, and what Doctrines produce it? Andover and New Haven Controversy—The Christian Spectator's opinion of Dr. Woods' letters to Dr. Taylor, September, 1830; Kennedy and Byron's Conversations on Religion; Original Poetry.

Oct. 9. 2w.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous performances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept. 11. 4t.

VALUABLE BOOKS. GRAY & BOWEN, 141 Washington Street, have for sale one copy of Watson's Tracts and one of Barrow's Sermons which will be sold at a low price. Oct. 2.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

## SELECTED POETRY.

### EVE'S BANISHMENT.

We take the following lines from the Lowell Journal. They did not appear there as original, and we are not told from what source they are derived.

She knelt—the ever glorious sky
Spread its blue wings above—
And angel harps were breathing songs
Of never dying love;
The stainless moon was glancing bright
Upon the glittering robes of night.

She knelt—the myriad stars looked down,
In their untiring gaze,
Upon the bright and sinless bower,
Her home in happier days;
The sapphire walls of heaven unfurled
Their banners to the Eden-world.

She knelt—the earth lay calm beneath
The Holy spirit's smile—
And strains of seraph melody
Stole on her ears the while—
And whispering winds, and zephyrs bland,
Her pale and feverish temples fann'd.

She knelt—in its untroubled pride
The waveless stream rolled by,
And glittered in the beamy light
Of the unclouded sky—
And onward passed, in murmuring sweep,
Unto the vast and watery deep.

She wept—a curse was on her heart,
A curse that could not die,
For the deep sin which rested there
Was registered on high;
She wept—her sear'd heart could not bear
The starless night of its despair.

She wept—to leave the sunny flowers
That gem'd the sylvan scene,
And danced, like fairy revellers,
Upon the glittering green—
Which almost offered rivalry
Unto the bright and glorious sky.

She wept—that all the shining host
That gazed upon her then,
Should never light her steps unto
That sinless bower again;
But hence her heritage should be,
To toss on Life's wild, billowy sea!

## MISCELLANEOUS SELECTIONS.

### EDUCATION.

As we are desirous of aiding every purpose and effort for diffusing knowledge, and raising the tone Education, we give a place to the following remarks, from the "Annals of Education," in reference to the means of exciting an interest in the improvement of schools.

*County Conventions.*

As inquiries are frequently made in regard to the nature and utility of the county conventions of teachers, which have recently been held in various parts of the State, we have thought that a brief statement on the subject would be of interest to our readers.

At the meeting of teachers in March, when various preliminary measures were adopted tending towards a more systematic prosecution of the objects of education in New England, a resolution was passed recommending meetings of teachers in the various counties, at which it was proposed that interesting subjects should be discussed and facts exhibited tending to give encouragement and fresh impulse to the teachers who might attend them. Accordingly, such a meeting was called at Worcester, for Worcester county, on the following month. Mr. Holbrook was invited to attend it, to exhibit his apparatus, explain its use, and address, on other subjects, the teachers and pupils who might be present.—A considerable number, both of teachers and pupils from the neighboring towns, assembled and held sessions from day to day, for nearly a week.

Subsequent meetings of a similar character have been held at Concord, Dedham, Greenfield, Northampton, Springfield, Lenox, Halifax, Taunton, and Keene New Hampshire. It will be observed that the place of assembling has not always been the county town.—Any place seems to have been considered suitable, which, from its situation, or the interest in education which has been felt in its vicinity, could bring together a hundred or two of teachers and scholars.

It is estimated that in all the above meetings from fifteen to eighteen hundred teachers, and from ten to twelve hundred scholars have been present. Mr Holbrook has attended most, if not all of them; and they have been addressed by other gentlemen of of the respective vicinities, who have been interested in the subject; and so far as we can judge from the accounts published in the newspapers of the towns in which they have been held, they have excited strong interest, and tended to very happy results.

It seems probable that this plan might be advantageously carried into more full and extended operation. Teachers have been too long isolated and solitary beings, each performing his own wearisome duties alone, and struggling against difficulties and trials without encouragement or sympathy. But this is not to continue. Measures similar to those above described, and especially the general convention of teachers during the month of August, will, we hope and believe, be productive of a thorough and decided revolution.

We see no reason why great advantage may not result from county conventions of teachers throughout New England, or the United States. When practicable, it may be advisable to invite some gentleman interested particularly in the subject, to attend and to address the meeting. Where this is not practicable, such subjects as the following may be assigned to individual teachers of the vicinity, upon which each may address the assembly.

*State of the schools, and especially the defects or difficulties, and the remedies of which they are susceptible.*

*State of Lyceums; facts in regard to the success or failure of those which have been established, and the methods of conducting them.*

*Expediency of a permanent county convention.*

*Means of improvement within the reach of schools and teachers,—apparatus, periodicals, books on education.*

*School books, the variety in use and their character.*

These topics might easily be multiplied. But our limits do not allow it. We cannot close this notice more appropriately than by saying, in the words of a circular lately issued on this subject, "that a step by which every one of our schools shall be made a little better, and the improvement of each child promoted, even in a slight degree, will be a great *national* good."

### THE ESCURIAL.

In a paragraph of news,—in which we recently mentioned the contemplated removal of the Spanish royal family from Madrid, to the Escurial—we gave a brief account of this palace. A more full account is incidentally given in the October number of the North American Review, in the article on the Exhibition of Pictures at the Atheneum Gallery. It is introduced in connexion with remarks on the picture representing the "Martyrdom of St. Lawrence." A short account of this picture, as given in the Review, will prepare the reader to receive with more interest the account of the Escurial which follows.

Among the works of the old masters exhibited on this occasion, the most remarkable was the *Martyrdom of St. Lawrence*, by Titian. This large picture, belonging to Mrs. Meade of Philadelphia, is an undoubted original, in the best manner of that great artist, and in a state of complete preservation. It exhibits in full perfection the beauty, mellowness, and perfect truth of coloring, which formed the characteristic excellences of Titian, and in which he has never been surpassed. In the moral expression of his personages—the highest effect of the art—his superiority in this, as in his other works, is less decided. It is even somewhat difficult to determine precisely what expression he intended to give to his principal figure. St. Lawrence—as our readers will of course recollect—suffered martyrdom in the not very poetical form of being broiled to death upon a large gridiron.

This fine picture was purchased in Spain by Mr. Meade, formerly our Consul at Cadiz, and was no doubt painted at Madrid, where Titian resided for several years. Although the subject is in some respects not a very seducing one, he appears to have painted it a number of times. We have had the pleasure of seeing another picture of his on the same subject, though varying a little from this in the details, in the Charter-House of the Convent of the Escurial, and we are informed that there are two or three more in existence. The first was probably executed for the purpose of being placed in the Escurial, the subject having been selected with a view to this destination. This convent, as our readers are probably aware, was erected in honor of St. Lawrence.—Its proper style and title is the Convent of the Royal St. Lawrence—*San Lorenso el Real*—the name *Escurial* or *Escorial*, as it is written in Spain, being that of a neighboring village, and, as it generally supposed, a corruption or modification of the word *scoriae*, which expresses the cinders and rubbish proceeding from a mine that was formerly wrought on this spot. It is well known that Philip II. before going into the battle of St. Quentin—which was fought on St. Lawrence's day—made a vow that if he gained the victory, he would erect a convent in honor of the Saint, and in the shape of the instrument on which he suffered martyrdom.—Having in fact won the day, the King, or rather the ingenious and justly celebrated architect Herrera, whom he employed, not only executed this vow to the letter, but contrived at the same time to produce a building, which is justly considered as one of the finest specimens of modern architecture. It would be hard to imagine beforehand how so handsome an edifice could possibly be built upon a model apparently so ill adapted to the purpose; but the architect by a happy exertion of ingenuity, similar to that by which Columbus succeeded in setting his egg upright upon its smaller end, removed at once the principal difficulty, by turning the gridiron upon its back with its legs upwards. The achievement was now comparatively easy, and the building to be erected susceptible of a high degree of architectural beauty. It is constructed of a handsome reddish freestone, in the form of a hollow square, the four sides of which are connected together by several lines of buildings crossing each other at right angles, and enclosing a number of small courts. The four sides represent the frame, and the interior buildings the bars of the machine, while at the points where they intersect each other, and at the four corners of the main edifice are placed towers, which represent the legs. From the side opposite the main entrance projects a wing, which forms the handle. This wing with a part of the side of the main edifice adjoining it, is occupied by the Court when they take up their residence at the Escurial. The remainder of the building consists of the large and truly magnificent church, two libraries, and the public and private apartments appropriated to the use of the monks who inhabit the convent. One of the libraries contains the collection of Arabic Manuscripts, which is considered the richest in Europe. We found on inquiry, that there is at present no person in the convent who reads that language. The exterior of the building is decorated with great taste, and the general appearance is simple, imposing, and on the whole highly satisfactory. It stands on the declivity of a mountain; and at a considerable height above is a stone seat—called Philip's Seat—where the interior courts are distinctly seen, and the gridiron principle of the plan becomes apparent in all its beauty. On this seat the gloomy despot who ordered the construction of the building was accustomed to repose in his solitary walks, and contemplate, no doubt with great satisfaction, the complete success with which he had executed his pious and somewhat singular design. The interior of the convent is adorned throughout with the choicest productions of the pencils of the first artists. The principal stair-case was decorated by Jordaens, and is considered his finest work. The cloisters were painted in fresco by a celebrated Spanish artist, called from his having been dumb, *El Mudo*.—The public apartments are hung with the master-pieces of Raphael, Titian, Rubens, Murillo, Velasquez, and the other principal painters of the Spanish and Italian schools.

### EARLY RISING.

The following remarks are from Professor Hitchcock's Essay on Dyspepsy. The anecdote of Dr. Paley, though more particularly applicable to those pursuing a literary course, is full of instruction for all classes of mankind.

To give a few instances: most of the ancient philosophers and poets, as Homer, Horace and Virgil, were of this distinction. In modern times, Dr. Parkhurst, the philologist, rose at five in the summer and six in the winter: Sir Matthew Hale, who studied daily sixteen hours, rose early.

Bishops Sewel, Burnet, and Horne, have left us their testimony and examples, in favor of early rising. Sir Thomas More the author of Utopia, found time to compose that work by means of rising uniformly at four; and he represents the Utopians as being in the habit every morning of attending public lectures before day break. Old Parre, to whom I have referred, sums up the rules of diet and regimen in the following weighty sentence—"Keep your body cool by temperance—your feet warm by exercise. Rise early—go to bed soon. Never eat till you are hungry—never drink but when nature requires it." Dr. Doddridge informs us, that most of his works were composed by means of rising at five instead of seven o'clock.—And it is said that Sir Walter Scott sends forth his semi-annual and even monthly volumes, by means of rising at four and devoting only five hours to study: so that after nine in the morning he is free to engage in other pursuits. But one of the most instructive examples on record, is that of Dr. Paley. "I spent," says he, "the two first years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle and expensive.—At the commencement of the third year, after having left the usual party at a late hour, I was awakened at five in the morning by one of my companions, who stood at my bedside and said, 'Paley, I have been thinking what a fool you are. *I* could do nothing, probably, if I were to try, and can afford to lead the life you lead. *You* could do every thing, and cannot afford it. I have had no sleep during the whole night on account of these reflections; and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.' I was so struck," says the Doctor, "with the visit and the visitor, that I lay in bed a great part of the day and formed my plan. I ordered my bed maker to lay my fire every morning, in order that it might be lighted by myself.

"I arose at five—read during the whole day—took supper at nine—went to bed—continued the practice up to this hour."

### HENRY VIII.

The career of the tyrant was drawing fast to a close, and conscious of the awful change preparing for him, he was like a chained lion, eager to dip his fingers in the blood of all who came near him. In this terrible state of agony to himself and distress to his attendants, he lingered out to his last hours; no one daring to prepare him for his approaching dissolution; at last Sir Anthony Denny undertook the responsibility, and as a reward for his good feeling, the communication was received by the King with comparative composure. But, now a dreadful scene of anguish and remorse ensued, as the acts of injustice, misrule and cruelty which had marked the tyrant's career in life, arose in dread array against him in his last moments, and bitterly did he deplore those scenes in which he had formerly borne so conspicuous a part. He prayed often and fervently to the Almighty for forgiveness, and requested the presence of Archbishop Cranmer, as a consolation to him in his last hour. The Archbishop was sent for with all speed; but ere he arrived the King was speechless. The prelate took the hand of his dying master, and implored him to offer some token of his repentance and faith as a Christian. The King pressed his hand; it was his last effort; and in a few moments, a lump of senseless clay was all that remained of the once dreaded monarch. Henry VIII expired in the 50th year of his age, having reigned 37 years and 9 months, and was buried in the splendid Mausoleum at Windsor, partly erected by Cardinal Wolsey, but never completed. In the King's will it was ordered that this tomb should be finished according to the original design; but it is worthy of remark, that neither this nor any of the private bequests of the monarch as specified in his last testament were complied with, so true it is that the memory of the unjust is ever coupled with scorn, and that they who possess no claim to the love of their fellows, can, when bereft of power, expect nothing from their fears. Of the magnificent tomb, the construction of which had occupied so much of the attention of the luxurious Cardinal, not a vestage now remains. It was removed piecemeal by the spoilers during the civil wars, and there is not a stone to mark the resting place of him who was the scourge of a nation.

### HOSPITALITY AND CHRISTIANITY.

In Egypt, as in every other country, the asylum of chastity is the peasant's hut; misery may surround the mud walls of an Arab dwelling, and though the interior would be too mean for a pig-sty in England, *hospitality* is still to be found within the precincts of its hearth, and chastity behind the rugged screen, which conceals many an olive beauty from the stranger's gaze.

How comes it that the female peasant is, every where, the strictest preserver of her virtue, I know not; but in the most dissolute kingdoms of Europe—in the provinces of Naples, I had occasion to observe the same fact, and the poorer the peasant the more chaste were the women; as if indeed they were already so indigent, that they could not afford to part with honor.

*Madden's Travels.*


PROSPECTUS
OF A NEW RELIGIOUS PERIODICAL PUBLICATION,
—TO BE ENTITLED—

INDEPENDENT MESSENGER.

*"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."*

*To be edited by* ADIN BALLOU.

Through the medium of this publication we shall disseminate, illustrate and defend the ancient doctrine of the "Restitution of all things"—explain, enforce and vindicate the holy Scriptures, as the grand rule of Christian faith and practice—advocate the doctrine of limited future rewards and punishments—inculcate repentance towards God, faith in our Lord Jesus Christ and good works among men—endeavor to promote piety, morality, charity and social order—encourage free inquiry—contend for civil and religious liberty—and cultivate useful literature.

We shall temperately, but firmly oppose the doctrine of endless punishment, and likewise the *ultra Universalist* notion, that there will be no future accountability or retribution for the deeds done in the body. We shall reprove self-righteousness, bigotry, intolerance, hypocrisy, and every variety of spiritual wickedness wheresoever discovered—and on the other hand rebuke vice, irreligion, scepticism, infidelity, scoffing, profanity, and every species of manifest ungodliness, without respect of persons. We shall vigilantly guard civil and religious liberty against the machinations of all its adversaries, from the *meddlesome ecclesiastic* down to the *clamorous disorganising atheist*. It will be our endeavor to cherish true religion, exclusive of those adulterations and extravagances which have been too often identified with it, and by every proper means to amend the hearts, enlighten the understandings, refine the sentiments, and ennoble the minds of mankind.

With regard to the editorial management of the MESSENGER, we intend with the help of God, to set a good example of persevering industry, fearless independence, dignified moderation, scrupulous veracity, and undeviating justice. We shall neither cringe to the great, nor trample on the small—flatter our friends, nor abuse our opposers—suppress the truth to please, nor utter it merely to offend—but faithfully perform our duty to God, to truth, to ourselves and to our fellow men.

The best talents have been engaged to enrich the columns of the paper with continual contributions; and no reasonable exertions will be spared to render its several departments eminently instructive and entertaining. The clear profits of the work will be applied to the establishment of a liberal literary institution for the education of youth.

Such is the designed character and purpose of the INDEPENDENT MESSENGER. To whom then may we look for patronage? To all sincere believers in the doctrine of Universal Restoration, to all honest inquirers after truth, to all lovers of candor and moderation, and to all who prefer a *rational, liberal medium* to *pernicious extremes*. To all such we say, arise, stand forth, patronise this publication, and convince the intolerant dogmatists of all denominations, that the best portion of the community are on the side of religious moderation.

CONDITIONS.

THE INDEPENDENT MESSENGER will be published weekly, on a neat royal sheet of good paper; with typographical execution equal to the best religious weekly papers in New-England, and be afforded to subscribers at $1 50 *per annum*, in advance, $2 00 after sixty days, and $2 50 after the expiration of one year. Money must be paid in advance on all subscriptions for less than a year. No papers will be forwarded to subscribers out of New-England without payment in advance, except at the publisher's discretion. Persons responsible for six copies shall receive the seventh as a compensation, and in the same proportion for a greater number. The work will commence on the first of January, A. D. 1831—previous to which all subscriptions should be returned. All letters and communications relative to the paper must be addressed (Post paid) to ADIN BALLOU,
*Milford, Mass.*

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the GRAVEL, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. DAVID KIMBALL.
Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since.
JOHN ROBINSON.
Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.
R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "
N2ep6m.

J. & J. W. PRENTISS,
Keene, N. H.
PUBLISH THE FOLLOWING VALUABLE
SCHOOL BOOKS,
—VIZ.—

ADAMS' NEW ARITHMETIC.

☞ Perhaps no work of the kind ever met so kind a reception and so rapid a sale as Adam's New Arithmetic. Of the numerous high recommendations, we have room only for that of Messrs. Sereno E. & H. Dwight, of New Haven:

"We have (say they) introduced Adams' New Arithmetic into our Gymnasium, as *we believe it* SUPERIOR TO ANY OTHER *with which we are acquainted.*

"New Haven, Jan. 16, 1829."

☞ This is an *original* work, combining the advantages to be derived both from the inductive and synthetic modes of instruction.

The SCHOLAR'S ARITHMETIC, by DANIEL ADAMS, M. D.

EASY LESSONS in Reading, for the use of the Younger Classes in Common Schools. By Rev. JOSHUA LEAVITT, of Stratford, Conn. now editor of the Seamen's Magazine, in the city of N. Y.

☞ This popular work is intended to follow the Spelling book.

SEQUEL TO EASY LESSONS—a Selection of Reading Lessons for Common Schools designed to be used after Easy Lessons in Reading, American Popular Lessons, and other works of a similar rank.—By the author of the 'Literary and Scientific Class Book.'

☞ The Selections are such as will highly interest the Scholar, and gradually advance him to Class Books of a higher standing. It has been at once adopted wherever known. 4,000 copies were sold the last season. 216 pages, and only 25 cents.

The LITERARY AND SCIENTIFIC CLASS BOOK, embracing the leading facts and principles of *Science*, illustrated by engravings; designed as Exercises for the reading and study of the HIGHER CLASSES in Common Schools.—By Rev. LEVI W. LEONARD.

☞ Few Books issued from the American Press have received higher or more deserved commendation, in the first Literary Journals, and from individuals of the first standing.

The Rev. S. R. HALL, author of the celebrated "Lectures on School Keeping," at once introduced the Scientific Class Book into the Essex Co. Grammar School, of which he is Principal. In a letter to the editors of the North Star, he says:

"When I reflect on the fact, that in a great part of the primary schools in this part of the country the study of any of the natural sciences is almost wholly unknown, I am extremely anxious that this work should be introduced. The higher classes would, while improving in reading, be able to obtain a knowledge of the "*leading facts and principles of science.*" A desire would undoubtedly be excited in many to gain further knowledge of the subject, which otherwise might never be felt. I can assure those parents, who furnish their children with the Class Book, that they are conferring a real favor on them; and it is hoped the parsimony, too often exhibited in regard to furnishing schools with proper books, will not prevent the introduction of this work the present season.

"Scholars in this school will hereafter be required to use it in place of the English Reader.

"In haste, yours respectfully, S. R. HALL."

☞ In the Appendix to the Political Class Book, the author recommends Joyce's Scientific Dialogues, under the head of Natural Philosophy, in 3 vols. and adds—"The best part of this may be found in the [Literary and] SCIENTIFIC CLASS BOOK, which is exceedingly well fitted to be used in Schools where much time cannot be given to studies of this kind."

☞ This work is not intended merely for exercises in the art of Reading, but for study and recitation also. The Highest Class only, in Common Schools, should study it, and should be prepared to answer such questions as are appended to the lessons. The teacher should question the scholars, and explain and illustrate the subjects by reference to the engravings, or bringing forward such objects in Natural History as can be obtained.

It will be a convenient manual for the members of Lyceums. It may serve as a text book, or foundation for Lectures in these useful institutions, and it is believed to be well adapted to meet the wishes of those who are laboring for the improvement of common schools, and calculated to raise to a higher standard the moral and intellectual character of the great mass of the people.—318 pages, with cuts to illustrate the subjects in Philosophy, Mechanics, &c. Price 62 1-2 cents only.

HALE'S HISTORY of the U. STATES.

☞ This work received a premium of $400 and a gold medal from the American Academy of Languages and Belles Lettres. It has been adopted in the High School in New York, and introduced into almost every State in the Union. Hale's History has latterly received some high commendations from good judges, on account of the purity of its style, and general adaptation to Common Schools. The committee who awarded the premium, after examining *four* books offered by different authors, are William P. Van Ness, Alexander McLeod, and Jacob Morton. The volume *includes* all the questions necessary. It is now published in 18 mo. and will be afforded as low as any other work of the kind.—322 pages, including the Questions.—Price 37 1-2 cents only.

☞ For sale also by RICHARDSON & LORD, CARTER & HENDEE, LINCOLN & EDMANDS, and CROCKER & BREWSTER in Boston, COLLINS & HANWAY, New York, and by most other Booksellers in city and country. 3t. Oct. 2.

PEW FOR SALE. For Sale a well situated Pew in the West Gallery of the Church in Federal Street. Apply to J. P. BLANCHARD, at the Eagle Bank. Sept. 11.



CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

| | |
|---|---|
| *Augusta, Geo.* | Thomas S. Metcalf. |
| *Brattleborough, Vt.* | G. C. Hall. |
| *Bridgewater N. Mass.* | Perez Crocker. |
| *Concord,* " | Daniel Shattuck. |
| *Cincinnati, Ohio,* | W. P. Rice. |
| *Eastport, Maine,* | Daniel Kilby. |
| *Easton, Mass.* | Daniel Reed. |
| *Hingham,* " | David Andrews, jr. |
| *Kennebunk, Me.* | James Osborn. |
| *Keene, N. H.* | John Prentiss. |
| *Portsmouth, N. H.* | John W. Foster. |
| *Plymouth Mass.* | William Brown. |
| *Providence, R. I.* | George Dana. |
| *Rochester, N. Y.* | Clarendon Morse. |
| *Trenton, N. Y.* | Rev. J. B. Pierce. |